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ABSTRACT

The final meeting of a community project called "University Education as a Public Issue" was held in Carbondale in April 1977, and concluded a series of five town meetings held in southern Illinois. The project was designed to clarify the differing values in the present confusion over the identity and role of the university, to engage citizens and university educators in an exchange of views on the meaning and purposes of university education, and to bring viewpoints from the humanities to the public controversy over tax-supported higher education. Participants of the final meeting first met in small groups, each focusing on one of the five major issues identified in the course of the project: (1) the university and education in the humanities; (2) the university and vocational education; (3) the university and values; (4) the university and remedial education; and (5) the university and the rest of the world. The final report contains summaries of the discussion and comments from the general session and comments of the project's staff on each issue. (MSE)

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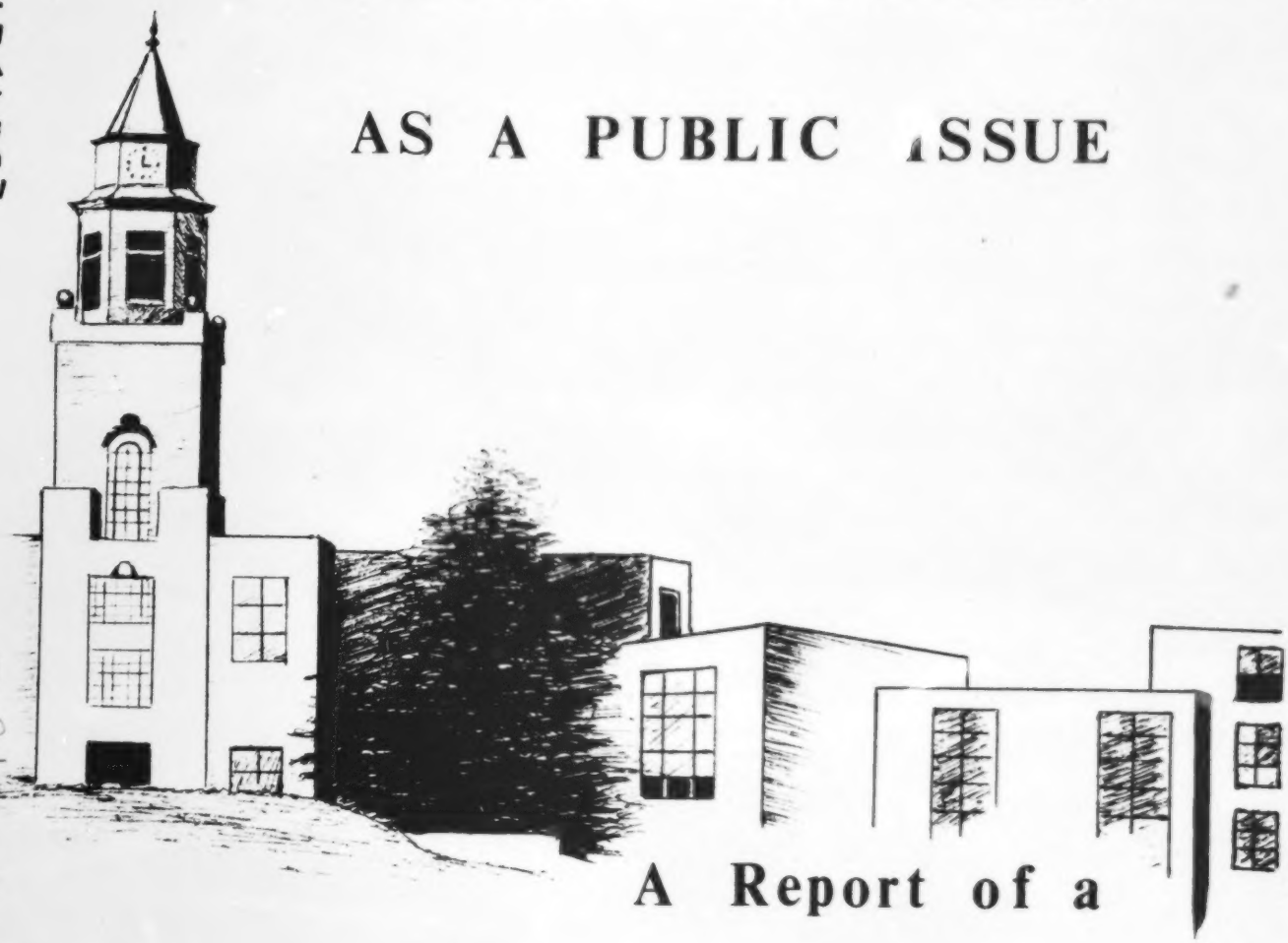
UNIVERSITY EDUCATION AS A PUBLIC ISSUE



A Report of a Carbondale Citizens Meeting

U S DEPARTMENT OF HEALTH, EDUCATION & WELFARE
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This document is a report of the final meeting of a community project called "University Education as a Public Issue." The meeting, which was held in Carbondale on April 28, 1977, concluded a series of five town-hearings held in Southern Illinois.

University Education as a Public Issue was designed to clarify the differing values at stake in the present confusion over the identity and role of the university, to engage citizens and university educators in a mutual exchange of views on the meaning and purposes of university education, and to bring viewpoints from the humanities to the public controversy over tax-supported higher education.

The project was sponsored by University Christian Ministries of Carbondale. Funding was provided by the Illinois Humanities Council, the state-based affiliate of the National Endowment for the Humanities. Director of the project was Hugh Muldoon, who was assisted by Carey Burke, Lyn Muldoon, and Cathy Kurtz.

This report has been prepared by the staff, principally by Hugh Muldoon. The opinions presented are not necessarily those of University Christian Ministries, the Illinois Humanities Council, or the National Endowment for the Humanities.

The staff extends its appreciation to the many people who contributed to the project. We enjoyed meeting you. Thank you for your interest and support. We would also like to thank the board and staff of UCM and the members and staff of the IHC who enabled this project to take place.

University Education as a Public Issue, New Life Center, 913 South Illinois Avenue, Carbondale, Illinois 62901. August, 1977.

REPORT OF CITIZENS MEETING, CARBONDALE, ILLINOIS, APRIL 28, 1977

The meeting was held at the Eurma Hayes Center from 7 until 9:45 p.m. About 50 people participated. Panelists for the evening were: James Brown, General Secretary of the SIU System; Ray Huebschmann, Student Representative to the Illinois Board of Higher Education; and Sue Mills, Member of the Board of Trustees, John A. Logan College. Edward Blakely, an Assistant Vice President of the University of California, acted as moderator.

Participants first met in small groups which focused on one of the five major issues identified in the course of the project. There followed a general session in which the panelists responded to issues raised in the groups.

In the report which follows, we include for each of the five major issues a statement relating to the issue which was given beforehand for purposes of discussion, a summary of the group discussion, and comments from the general session which pertained to the issue. The material has been collated and condensed from the notes of several reporters. It has been freely edited for purposes of saving space and for coherence. We have tried to present a fair and accurate report of the discussions, but we acknowledge that the report undoubtedly reflects the interpretation and biased selectivity of the staff.

I. The University and Education in the Humanities

"At the very minimum, university education should enable students to appreciate the value of human life in its many cultural, historical, and artistic manifestations. A university degree should guarantee that graduates are aware of the main ideas and values of our human heritage and can communicate with people from different traditions."

Discussion:

In relation to dominant cultural values, the humanities were talked about as both subservient and subversive. As subservient, they are sometimes used to certify class superiority, a status which is more often than not really based on economic advantage. Membership in the upper classes calls for some facility with the traditional humanities—which the same upper classes define as proper and culturally normative.

Humanities can be similarly employed to enhance ideological and political interests with academic and cultural respectability. Projects and studies are rewarded (or mandated) which reflect favorably on one party and discredit its opponents. The humanities are most easily manipulated by the favors and rewards of dominant groups. The ideological interests of these groups are served rather than the goals of a humanly liberating education.

When particular ideological interests are no longer dominant, studies which supported them tend to remain influential—becoming monuments, of a sort, to specialized cultural values of times past. When these values are uncritically presented as representative of the humanities, the humanities are perceived as either irrelevant, outmoded, co-opted, expendable, or all of the above.

The group did regard the humanities—when functioning freely—as very relevant to a good education and a healthy society. The humanities clarify and extend the horizons of human experience so that no one limited set of values assumes a dominance beyond its due. The humanities thus liberate students from parochial perspectives, and in so doing, they subvert any bogus or excessive claims of a prevailing culture. To be beneficially subversive, the humanities themselves must be free to seek and speak the truth of human experience, and not

become beholden to any specialized interests or ideology. It's clear why totalitarian regimes and insecure authoritarian leaders regard humanistic artists and intellectuals with fear. Those who are committed to the free study and expression of truth for its own sake usually consider it to be part of their social role to critically clarify the assumptions, goals, and values of any given society.

Maintaining such a role involves carrying on a lively dialogue with those engaged in other fields and in public affairs. It also involves finding effective ways for doing the humanities outside of university contexts. For the humanities to be held captive by the university is perhaps the primary instance of their co-optation by specialized interests.

Remarks from the General Session:

When discussing the mission of the university, attention needs to be given to the inter-relationships between the priorities of the greater society and those of the schools. The humanities can contribute much to this discussion, especially when it comes to appraising the given options for their relative worth and long-range human significance. To make this contribution, those in the humanities need to be faithful to both the implications and the limitations of their studies. They also need to be free from external constraints.

II. The University and Vocational Education

"A university education should provide the essential knowledge and skills for graduates to make their way in a changing world. Specialized, vocational skills are better acquired in the context of an occupation. Students are best served when they learn how to find or create work which is both personally meaningful and socially constructive. As students learn to take charge of their personal careers, the university should phase out its placement business."

Discussion:

This group found it difficult to find a workable definition for vocational education. Both university and community college are engaged in job training, and both claim to offer an education which will help students fulfill their calling in life. Most in the group agreed that the distinction between vocational and professional training is based on the social status given to the jobs involved. Someone suggested that professional status should be determined subjectively on the basis of how people feel about their work.

Cautions were offered regarding the possibility of fraud by promising jobs upon graduation in fields where there are few or no openings. The university should be able to predict job availability–at least in a negative way, giving forewarning when there is little chance of finding jobs in certain fields. Even in times when jobs are scarce, it appears that some students prefer to become passive victims of the job market. But the trend seems to be in the other direction. More and more students are actively planning their careers.

It was thought that when students take more initiative in this regard, there will be an even greater need for career planning and placement services, and for more assistance from the faculty.

It was suggested that the university assume leadership in creating jobs which serve the community, especially if the economy is headed for a "leveling-off." There should be a corresponding greater emphasis on the socially beneficial results of one's career and less on the amount of money earned. The problem of defining "socially beneficial" was recognized. It was also recognized that students are often faced with a dilemma or conflict between their economic need to acquire "marketable skills" and their humanistic desires to develop their human potential. The problem is accentuated by the difference that often exists between

getting good grades and getting an education. Students perennially need help with integrating and balancing their personal and economic needs, and perennially find such help hard to come by.

Comments from the General Session:

It seemed agreed upon that the university has a general responsibility to relate the competencies it provides to income-producing job opportunities. The university should also promote an awareness of the changing job market, especially when there is likelihood of skills being in demand today and not needed tomorrow.

It was pointed out that one of the main goals of university education, one which traditionally has influenced priorities but one not usually mentioned, is the perpetuation of the faculty.

In comparison with the university, the mission of the community colleges does not seem as confused and in need of reconsideration. It has, for instance, a clear mandate for vocational training and is better equipped to handle remedial training in basic learning skills.

III. The University and Values

"A univeristy education should help students understand the role values play in their own lives and in the lives of others. The university should encourage this understanding by every means possible, especially through its own institutional example. It should initiate public examinations of the values embodied in its own operations, priorities, and public services."

Discussion:

Progress in value education depends on a realistic assessment of the relative educational impacts of home, school, and outside influences. This is especially important when deciding which educational resources will serve the most people.

Too much may be expected of the schools, but on the other hand, more sophisticated methods of value education are now available.

For progress in value education there also needs to be clarity concerning the various agendas being implemented through the school systems. If there is not a critical scrutiny of the values and interests of those who are promoting the schools as the most important institutions of education, attempts at genuine value education are likely to be shallow and self-defeating.

It was felt that university standards should be raised and greater emphasis placed on high school and community college education. College education needs to transcend the narrow purpose of certifying individual students as eligible for higher-paying employment.

It was agreed that the university should protect and promote a lively discussion of differing opinions and values. It should never become a center for indoctrination or brainwashing from either the left or right.

Comments from the General Session:

The idea of the university as a "market place" for ideas was re-affirmed–but more emphasis was given to the critical dimension of this kind of environment. The university deals with powerful ideas, capable of persuading students and changing the course of their lives. Values should be "out front," and differences should be highlighted, not suppressed. The presence of conflicting positions can lead to healthy educational developments–if conflicts are accepted as inevitable and capable of being processed (if not resolved) through intelligent and civil debate. A pretense of unanimity of opinion is probably intellectually compromising and

certainly boring. The great danger in this regard is from an imposed set of values which reduces everyone's intellectual life to an innocuous common denominator. A learning environment in which conflicts and contraditions are openly confronted and studied will provide an extremely valuable educational experience for citizens of a pluralistic society.

But what about a common ground? Can members of a university community agree among themselves on a set of over-riding values which will allow them to work together on developing an intellectually stimulating education environment? Can a university relate institutionally to such important social values as "global survival for all with justice"? Are there common values which would legitimately set limits to the university's commitment to open dialogue and toleration of differing values?

A related set of questions concerns the responsibility of academic intellectuals to engage in interdisciplinary dialogue. If one is committed to his or her field and in dialogue with others in that field, is that sufficient interaction? Are disciplines so specialized as to exclude meaningful and critical discussion with those outside of the field? Are cross-disciplinary discussions about the value implications of each others' studies necessary for balance and greater objectivity? Do discussions of social implications, because of their relevance to the greater community, transcend professional boundaries?

IV. The University and Remedial Education

"In order to maintain the integrity of its mission in higher education, the university should phase out training in basic skills in favor of state-supported, pre-university Basic Skills Centers."

Discussion:

There was a clear division of opinion in this group. Most agreed that state-supported Centers for Basic Learning Skills are not a good idea. Grammar and high schools are the places for teaching and learning such skills. New institutions would be an added burden and might detract from the mandate of existing schools.

Improved methods of teaching seem desperately needed. This may involve "remediation" for teachers and the teacher-training colleges—where the burden really lies.

But there remains the question of whether the university should even attempt to solve the problems of earlier education. It's not an easy question. For some students, especially some blacks, college admission is a primary motivation for learning basic skills. For others, the motivation comes only after they're in college. It does seem proper to offer some remedial opportunities for the motivated student at the college level. The work should not receive college credit. It was also pointed out that college classrooms need to be protected from students who are not ready.

There was also some discussion about the social necessity of school-oriented learning skills. Are they necessary for all students or just those going to the university? And more basically, are the wisdom and requisite skills for good citizenship generally available without a college education?

The definition of "basic skills" occupied further discussion. Should the definition be expanded to include such things as inter-personal communication skills, thinking, the practice of self-awareness and self-expressiveness, the ability to change things politically, and the ability to dialogue and work cooperatively with others?

Comments from the General Session:

The university cannot allow its role to become watered down by taking on tasks

belonging to high schools. The university should offer a broader scope of educational opportunities which demand higher levels of competency. One part of the solution is to give elementary and high school teachers better training, status, and pay. Is not the first grade teacher more educationally important than the university professor?

If university admission standards are raised, we need to ask whether we are instituting a public policy de gned to create an elite class of citizens drawn mainly from the upper classes who can afford the better preparatory schools.

The accumulation of skills and information is fine, but is there true learning and scholarship without wisdom? It's really essential for students to have some insight into the learning process and that they appreciate the inter-relatedness of information gathering, thinking, evaluating consequences, and the social role of intelligence.

Much of the worry and talk seems focused on the ability of the schools to offer marketable, income-producing skills for the benefit of the individual student. This is in contrast to earlier times when skills related to community service were most respected and socially valued.

V. The University and the Rest of the World

"Recognizing its role in the world at large, the university should require that its programs clearly reflect a global consciousness and commitment. Programs which narrowly focus on regional concerns and exclude an awareness of, and concern for the global context of human life and survival, should be modified accordingly or eliminated."

Discussion:

This group discussed the role of disciplines which have subject matters, methodologies, or languages which are generally accepted throughout the world. It seems that most of those in these disciplines do not usually consider such unity among scholars as having important ramifications for world-wide human solidarity. They do not usually extrapolate from their common scientific ground to global issues beyond the boundaries of their disciplines. That is, they do not seem concerned about world-wide social and political issues (even though such issues may involve the personal welfare of international colleagues and the open communication and processing of scholarly data).

Some disciplines seem to have well defined parochial parameters and are content not to consider global implications. Also, narcissistic orientations are noticeable among students, faculty, and administrators. Many get bogged down in their own specialties and reinforce disciplinary provincialism. It was stated that until the faculty come to grips with the world-wide dimension of their intellectual responsibility, the problems of provincialism are likely to remain.

It was suggested that travel courses be required and that more effective on-campus structures be developed to insure greater interaction among students from different countries. Ideally, all would benefit from this external and internal "internationalization." Rising out-of-state tuition costs may seriously inhibit this process.

The priorities and guidelines of granting agencies may also inhibit a global orientation. Many agencies seem to hold programs to very particularistic and regional priorities. This is especially unfortunate when it is becoming more and more apparent that environmental, economic, and social problems are inter-related on a world-wide scale.

Comments from the General Session:

Is there an inherent problem with a Western-oriented system of humanities assuming

global perspectives? Is not English a quasi-ethnic discipline? How can the humanities have educational value for a global society and still maintain their white, male, rationalistic, and generally Western orientation?

The issue of balancing the values of regional and individualistic enrichment in a context of global concern needs to be faced squarely. Very few desire to be anti-global, superficially global, or merely parochial. Can an individual realize his or her potential without a deep appreciation of the global context of their life? If university education is a process of humanization-socialization, it needs the traditions of the humanities which illustrate the appreciation of the universal in the individual without destroying either.

One of the good things about Southern Illinois University is its historical orientation to the region. This has helped the university develop its uniqueness and should be maintained. It should not detract from global awareness if it's remembered that the welfare of Southern Illinois is bound up with a network of world-wide systems.

Points of Evaluation Given at General Session:

There was not enough participation from a broad range of citizens. The group was college oriented. If there were more "regular people," there would have been more telling criticism of higher education – instead of self-congratulations. The meeting was an exercise in futility.

One would have expected to have seen more students participating. The session should not be judged by lack of answers, consensus, or plans of action. The process of discussion is a socially valuable exercise. The apparent lack of concern for humanizing the priorities of our schools may reflect a more general lack of concern for the quality of community life.

The meeting and the project will have a ripple effect. If judged by its goals as given in the program, it was successful.

Good ideas were brought out, and if people possess the art of listening, much can be learned from this kind of meeting.

STAFF COMMENTARY ON THE ISSUES

This section is the project staff's opportunity to offer some concluding remarks. For whatever they may be worth, we present our observations and reflections on the university and the humanities, vocational training, values, basic skills, and global values.

We have listened to much discussion and gone through pages of notes. We have met several hundred people all of whom seem to have different opinions. We haven't digested all the information and opinion. But we did pick up a sense of the weighty public policy issues involved in the discussion of university education.

We learned that the university can't do everything for everybody, but that maybe with some push from the outside, it can play a more dynamic role. The future of public univerisities may be too important to leave to educators and politicians. This may be particularly true in reference to the urgent educational problems facing humankind as we struggle to survive with dignity and justice aboard Spaceship Earth.

Our comments may be slanted, as were our discussions, toward Southern Illinois University. It is the institution closest to us.

Many of the problems we note and the recommendations we offer overlap. We tried not to be repetitious, but we wanted to bring out the inter-relatedness among the issues. Essentially we are offering some impressions, opinions, and suggestions which came up at one time or another during the course of the project. They may be old or new, on target or "off the wall." But they are all ideas entering the public discussion of one of our most important institutions. We offer them with the hope that their presentation here may contribute to that on-going discussion.

The Humanities:

Our appreciation for the role of the humanities has increased. We agree with the proposition that the humanities need to be re-emphasized–perhaps more now than ever before. It has been pointed out, and we agree, that the humanities assist students in many of the essential processes of learning and living, including:

- developing a general knowledge and understanding as background for integrating and evaluating more technically specialized information and activities;
- appreciating some of the finer nuances of human achievement in the past and on-going history of human culture;
- gaining insight into human behavior which will help one cope with the problems and opportunities of life and help one envision a greater number of options;
- building a foundation for a life-long continuation of learning;
- thinking logically, critically, imaginatively, and with feeling;
- communicating and expressing oneself in a variety of human situations;
- realizing one's relationship to, and part in, the course of human history.

But we also find that the humanities in university contexts are in serious binds. They aspire to do great things, and sometimes succeed. But efforts seem more often frustrated due to such conditions as:

- expectations of scholarly productivity which lead to the kind of specialization which seems to lose touch with any meaning-giving whole or center of deep human value;
- adoption of an excessively detached and impersonal mode of inquiry which may have a certain "scientific" value but which robs the teaching-learning experience of the kind of personal engagement which demonstrates its human value;
- the tendency to reduce the humanities to a non-practical and peripheral place on the curriculum–partly in recognition of the fact that success in teaching humanities depends on the readiness, interest, and willingness of students to learn;

- capitulation to a system which uses quantified units for the distribution and measurement of learning–so as to reach a greater number of students with efficiency and quality control;
- the financial security the university offers for doing scholarly work–which from another angle looks like the monetary reward for being part of a system which generally values conformity to the middling priorities of the corporately dominated producing-marketing-consuming system;
- the need for privacy to study, and the security needs of the nuclear family, which tend to isolate individual scholars and inhibit the development of intellectually and socially concerned communities;
- the tendency to accept and preserve intellectually debilitating ruts which wear the masks of "professionalism," "academic tradition," or "institutional efficiency;"
- a well-cultivated and rewarded political naivete and/or apathy which supposedly facilitates academic objectivity and prevents doctrinaire partisanship.

For the humanities to continue business as usual will probably lead to further debilitation. We see a connection between the vitality of the humanities and participation in the development of a just and humanly enriching teaching-learning environment. Opportunities seem to abound for such development, if those concerned for the humanities are willing to risk becoming engaged in activities such as:

- publicly advocating for the development of an integrated core curriculum based on the values of a humane and just survival of humankind;
- organizing pressure groups to redress the university's operational definition of humanities education in quantified terms;
- confronting, analyzing, and critiquing the other operational values of the university which inhibit such things as greater flexibility with individualized learning procedures, effective participation in decision making, the free-flow of non-threatening communication and cooperation among faculty, and experiments with new grading or evaluating procedures;
- joining with those from other fields and pursuits over issues of concern to the local community.

Vocational Training:

We think there is a tendency toward over-dependency on the university to train students for, and place them in, specific jobs. We do feel that the university is rightly concerned about the work-future of its graduates, but that this concern is best focused on assisting students to take care of their own work-careers. It seems better for the university to emphasize such things as:

- broadly-based training which exposes students to a wide range of opportunities and helps them develop greater flexibility;
- life-long learning skills which promote continuing personal growth and skill development;
- formalized programs adapted to the educational needs of older adults which also include opportunities for alumni re-entry;
- training which enables students to clearly analyze and appraise their own personal career potential and to design the necessary educational preparation for its fulfillment;
- training which will assist students in relating their career ideals to work opportunities involving adequate compensation;
- training which helps students clarify the positive and negative social ramifications of their career ideals;
- presenting career opportunities in a broad range of community services including so-called "alternative" human services.

Although the above may seem commendable, the university is probably restrained from

implementing such policies because of such things as:

- political pressures and monetary rewards for providing short-term specialized job-training programs;
- the prevalent bias which defines self-worth in terms of annual income, and the general impotence of educational leaders when it comes to policy changes running contrary to strong cultural biases;
- the influence large corporations have in defining what constitutes an adequate education (usually, skills and intelligence enough to maintain their management, production, and distribution);
- the university's dependence for self-validation through a high percentage of job placements for graduates;
- competitive pressures from the shortage of employment opportunities in a corporately planned economy which provides for a certain percentage of continuing unemployment;
- the unspoken assumption that it is more realistic to have a materially satisfied, passive, and conforming workforce since the prevailing system cannot handle too many people who are critically aware, self-directed, and seeking control over the conditions of their work.

It is our opinion that concern for the student would induce the university to adopt a policy which does not take the current political economy as something given forever, but puts the university to the task of preparing for a transition to a more environmentally sane and socially equitable system of work. Such a policy might include:

- studying the economic conditions and plans which will enable full employment;
- training students in the skills necessary for responsible participation in economic democracy;
- contributing to the understanding and planning for an economy based on the non-wasteful use of limited resources, energy efficient technology, equal distribution of essential goods and services to the general population, greater sharing of routine work tasks, and equalization of income and wealth among working men and women;
- studying and planning for greater citizen participation in the arts, crafts, athletics, and community responsibilities.

Values:

It seems doubtful that there can be a critical discussion of the values inherent in its own operations initiated from within the university.

Except for official rhetoric, university professionals seem to avoid public discussion of values. Any number of reasons may be adduced, but they may well include such as the following:

- it's easier to adopt a policy of "live and let live" when there's a need to maintain harmony in a pluralistically complex working environment;
- the myth of a value-free teaching and research environment serves the private interests of many well-established individuals in the university;
- discussion of values is the special province of the department of philosophy and questions may be referred thereto;
- the university is not responsible for its value orientation since it responds to the needs and wishes of its public constituency, or, in a similar vein, the university merely reflects the values of the greater society of which it is a part and cannot be expected to play a parental or superior role when it comes to values;
- it is taken for granted that since the university and its departments are superiorly equipped intellectually, ethical values in the public interest will be maintained naturally.

If such reasons do not carry weight, consideration of the attitudes and habitual style of university personnel raises further doubts about any serious self-evaluation ever getting off the ground at a university.

- such an exercise would be easily resisted and subverted by those who have a heavy ego and career investment in the value-free ideology;
- many personnel are too well set in bureaucratic niches and consumed by their established work tasks to take time to consider over-riding issues of institutional value orientation—especially if there is suspicion of there being disruptive implications involved;
- the present generation of university personnel seem to lack a philosophical basis for, a commitment to, and the conflict management skills necessary for a critical interdisciplinary dialogue;
- there is a lack of self-conscious and articulate groups representing significantly alternative value orientations;
- even the presence of critically minded and organized students is not supported since in some respects their presence would be disadvantageous in an uncritically minded school.

Even with such poor conditions, there remain elements within the university which are adequately equipped to facilitate the emergence of critical consciousness and practice. Emphasis and support need to be given to:

- humanities perpsectives which reveal the broken-imperfect condition of human beings and their institutions as well as the options for engaging in the process of continual self-renewal;
- designers with visions of future living conditions and educational structures which can shake loose the ties of dependency to existing forms and free the creative imagination to envision new things;
- serious comparative study of alternative cultural expressions;
- training in the processes of conflict resolution, communication skills, and decision-making by consensus;
- value clarification and value-study approaches to courses;
- problem solving courses involving ethical questions;
- public forums for students to raise value concerns and seek redress from oppressive policies.

Basic Skills:

Basic learning skills are essential for a university education. It seems, however, that the university puts itself in a bind if deficiencies in basic skills can be partly attributed to such things as:

- university policy to maintain high enrollments, a policy supported by the popular belief that an educated person needs a college degree;
- the willingness of many universities to offer remedial work—a practice which may take some of the pressure off of primary and secondary school systems;
- the dubious quality of teacher training at universities and colleges, and the general dilution of standards all along the line;
- the disengagement from controversy and the life-irrelevance of much of schooling and the consequent lack of student motivation and involvement;
- the relatively open admission policies of some institutions.

On-campus Centers for Basic Skills will undoubtedly assist many students, but such efforts will not resolve the underlying components of the problem, such as:

- low educational expectations in many home, peer-group, and school environments;
- lack of a basic educational direction in the schools (apart from economic self-improvement, which is known to be mostly an illusion);
- unequal educational opportunity for many poor and minority children;
- enforced standardization in school systems;
- hidden curricula in the schools which subvert the development of critical learning skills.

Since many of the underlying problems are socio-economic, deficiencies in basic learning skills are apt to be a continuing problem. These deficiencies may decrease in number, if:

- school learning adapts to a value orientation based on survival of humankind with quality of life and justice (an orientation like this may provide the direction and relevance which now seems lacking);
- earlier or "lower" stages of education are treated as more important than later or "higher" education;
- education is no longer identified with standardized school experiences and more with "real life" situations which are utilized for their educational potential.

Global Values:

The university's dilemmas with global or world-wide concerns are fairly evident. They involve such factors as:

- the university having numerous connections throughout the world, but being in many respects subject to the limitations of U.S. foreign policy which often follows a nationalistic and imperialistic approach toward other countries;
- the important and urgent issues of the day are complexly inter-related on a global scale, but while insight and expertise abound at the university, it remains fragmented in isolated departmental specializations;
- many issues demand immediate attention (such as hunger, nuclear proliferation, poisoning of the environment, over-population, and poverty), but the "a-political" and "value-free" ideology of the university tends to paralyze any vigorously concerted work on these issues;
- at a time when it's becoming overwhelmingly evident that transnational cooperation is absolutely necessary for global survival, the underlying values promoted by university education seem to remain those of individualism, competition, and the desirability of increasing one's material acquisitions and consumption.

Many university programs, though limited, may be breaking ground for the establishment of a globally aware and actively concerned educational environment. Such programs should neither be disparaged nor looked upon as adequate. They provide opportunities for more critical analysis which may lead in turn to more relevant planning. These programs include such things as:

- cooperation with the agencies of the United Nations and other groups working on a multilateral approach to world problems;
- participation in and co-sponsorship of international conferences;
- programs of exchange with "sister schools" in other countries;
- programs designed to have the university declared a "world university" and its members "world citizens;"
- curriculum re-designing and teacher preparation based on the concepts of world-order development;
- utilization of foreign students as teaching resources for both faculty and students.

But since the vitality and success of university education seem to hinge on whether or not

the university can seriously address the global agenda, we fully support efforts which:

- seek to eliminate educational policies based on chauvinistic values, and to reconstrue the university's mission toward fulfilling the vital needs of humankind;
- seek to define the priorities of global survival and provide expertise for the implementation of those priorities;
- are designed to end participation in programs which support exploitative, racist, or oppressive foreign policies;
- plan for the simplification or adaptation of institutional operations so as to conform to global needs for conservation of resources and environmental health;
- explore the fundamental morality/immorality of university policies from a perspective of global socio-economic conditions.

Conclusion

The five issue-areas we considered are inter-related in many ways. For instance, from the viewpoint of our own concern, we see the following set of relationships.

- The *humanities* open up the core meanings, values, and dilemmas of the human phenomenon, a grasp of which can enable students to develop a more profound sense of their own personal identity and participation in the human condition.
- From this base, students can learn how to express their identity and develop their potential through their *life's work*. When their personal potential is frustrated at school or at their jobs, they are prepared to understand and appreciate more fully the self-alienating conditions of their learning and work situations.
- Their awareness of these conditions can stimulate an appreciation for the *conflicting values* at play in our economic system–some of which values lead to the destruction and others to creation of an environment in which human potential can be more fully realized.
- The conflicting values and alienating conditions present students with a struggle for which they must be prepared by acquiring certain *basic skills* which will enable them to deal effectively with complex and conflict-laden social situations so as to move conditions in a more humanly fulfilling direction.
- All of which cannot be done in today's world without seriously taking into account the *global dimension* of the human environment, and the need to join with others in the process of evolving cooperativley a more economically just, environmentally healthy, and peaceful earth.

It may be fin for an individual student or faculty member to take such perspectives on educational issues a d act on them insofar as they are able. But the public university may not be free as an institution to adopt policies involving implications for social change. The public university is for the most part bound by the policies of governmental bodies which control the flow of money and directly or indirectly by the socio-economic values of a culture dominated by large corporations. The values and lifestyles of those who run the universities are largely consistent with those who are politically and economically dominant. Together, these groups possess a measure of security and stability which is extremely resistant to any significant change. Given the security within the system of those in control, and given the near impossibility of directing a pluralistic and complex institution in any direction, it's probably safe to say that the university is now not even free to change.

Such institutional impotence does not necessarily imply that students are being processed like political drones. It's obvious that the university provides an environment, sometimes a privileged sanctuary, where many intellectually alive and politically conscious leaders help educate a certain number of students who are similarly aware and concerned about political and social needs. But institutional immobility means that the public university is very limited

and conservative. It cannot of itself provide any concerted educational leadership in the direction of creative social change—and thereby help provide for many of the vital needs of our society and future generations.

For conditions at the university to change, there would have to be considerable concern and political pressure from the general public. This prospect does not appear on the immediate horizon. We can't say that it ever will. Our hope is that a well-informed and constructive common sense of the people will prevail to change things. While waiting, we can support and take advantage of the many opportunities within the university which will help us understand and be prepared for the changes which need to come.